

# THE CLASSICAL WEEKLY

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The unrest with regard to our educational system shows no sign of abatement. Everywhere and in the most unexpected quarters evidences are multiplying that the claims of new subjects for recognition and of the old subjects for retention in our educational system are being subjected to the most careful scrutiny. Our Boards of Education are regarded usually, and probably with justice, as incompetent to pronounce on large educational problems, for they are commonly composed of uncultivated men, frequently of uneducated ones. Yet there seems to be thus far no general feeling in this country that our educational policy should be fixed by competent people. But even Boards of Education are susceptible to outside criticism and consequently all this general educational discussion is good.

For example, Dr. David S. Snedden, Commissioner of Education for the State of Massachusetts, has an article entitled *What is Liberal Education?* in *The Atlantic Monthly* for January, in which he draws up a blanket indictment against our whole educational system, the old-established as well as the new subjects, on the general ground that they do not really educate. While it is said that vocational training may have a cultural value, it as a rule does not and therefore is not genuinely educational. Ancient languages, too, it is claimed, have a cultural value but, as they are commonly taught, Dr. Snedden maintains they have none. Mathematics and history likewise do not have the effect that they should have. Thus, what man of to-day draws his political judgments and estimates his duties with regard to the suffrage from his educational training? How many students of classical literature prefer for their reading the standard literary creations of all ages to the Sunday newspaper supplement? How many music teachers are really broadly cultured as regards musical art and effect? Judged by these standards, all our educational training is on its defence, and Dr. Snedden hopes that it will be reorganized so that it will be a genuine force in the community.

Interesting in a different way is another paper, *One View of Domestic Science*, by Mary Leal Harkness, in *The Atlantic Monthly* for October last. Professor Harkness writes as a believer in Domestic Science but emphasizes very cogently in this article that, from the point of view of power, training in Domestic Science is inferior. She says

My contention is twofold: first, that there is absolutely nothing in domestic duties themselves, or in any form of manual labor, which develops the mind or elevates or broadens the character; second, that the idea that every woman needs practical instruction in housekeeping as a part of her education is as absurd as would be the claim that every man needs to be taught in school to plant corn or milk a cow. Corn-planting, milking, bread- and bed-making are all very good things to know; not *one* of them is essential to the education and usefulness of *all* men and women.

Professor Harkness makes a broad distinction between those subjects which are necessary to the intellectual training of every normal human being and those subjects which are valuable only to some human beings. She feels that proper classical training produces qualities of mind which enable a person to make up in any occupation for the lack of special training in that occupation. The man who has a choice between a good cook who knows no Greek and a woman who knows Greek but has no domestic accomplishments would unquestionably take the Greek and trust to Heaven for his daily bread, because, as she says, "He instinctively knows that from the woman who reads Greek there is hope, if occasion arise, of the evolution of the bread-making faculty; he also knows—although he will not usually tell the truth about it—that from the bread-making intelligence *alone* there is no hope of the development of any of the things for which a knowledge of Greek stands".

In her way, although she does not thoroughly understand the modern Domestic Science, she is trying to meet the claims of vocational training by the criticism that it produces no culture and no power. When this is understood—and it will be understood—there will be a renewed call for an education that really educates. If Greek and Latin are to hold or regain their place in our educational system the opportunity will come when this conviction as to the inefficiency of the various vocational subjects has become widely extended. Statistics show that during the last fifteen years there has been a steady falling off in our High Schools in the students of science. Scientific men themselves are beginning to appreciate that the teaching of science in the schools has been overdone, but, as science recedes, other vocational subjects, such as manual training and domestic science and the like, are pushing into their place. It will soon be understood that these too do not provide culture.

Commissioner Snedden's criticism of the results of the traditional training has to be met by better results in our classical teaching. When the reaction comes we must be prepared to offer to those who wish it a training for power, which our customary methods of teaching the Classics do not produce. This is generally understood, for, while the occasional scholar acts the part of the proverbial ostrich, the vast majority are awake. But being awake is not sufficient; we must act. We must make every Latin pupil know Latin or we must know why he cannot know. If it becomes apparent that certain minds are incapable of studying Latin, this fact should be recognized and admitted, but those that are capable of studying it should get such a command of it that their Horace and their Vergil, their Juvenal and their Pliny, their Tacitus and their Livy, not to speak of their Cicero and their Caesar, should go with them not merely during the small time spent within the confines of the campus but during their whole lives. It is foolish to speak to the world about the enduring power of Horace and Vergil when to the hundreds of thousands that have read these authors almost nothing remains as a permanent possession.

G. L.

#### VITALIZING LATIN

I am using a method of teaching Latin based upon what seem to me four reasonable theories.

First, I believe that Latin should be vitalized with interest and enthusiasm. There is no language that gives a truer evidence of the ancients' conception that everything is alive than Latin. Yet we call it a dead language and we teach it as a dead language. Dead language though it be, if it is to have a place in our modern schools which are fitting for activity and efficiency in life, it should be taught as a living language by a live teacher, and in a manner as full of life as the language itself.

The assigning of lessons in Latin to be taken home and studied for an hour or two, and then next day rehearsed to the teacher, who, peacefully and calmly seated in an easy chair behind the desk, occasionally prompts the actor, is not teaching Latin; neither is it conducive to very much interest or enthusiasm for the subject, nor does it tend to prevent a large proportion of those who begin Latin from discontinuing it before the second year. Such assignment of lessons means to the average pupil scarcely less than a hard task imposing hours of mere drudgery which the pupil performs with little consciousness of acquiring power. Such hearing of lessons is monotonous in the extreme, nor is it any wonder that Latin drives so many pupils from school entirely, or into some course not their real choice at the expense of former ambition, and, too often, of all ambition. Without the element of in-

terest efficient mental development will be much retarded.

My second theory is, that forty minutes of intense application of the mind are far better than two hours of dissipated effort. The dissipated effort resulting from home study develops very slowly the power of application, and must develop a slow mentality. This is an important educational point. We have given too much time and thought in teaching to the Latin language as a language, and not enough to its opportunities as an educational means. By the assigned lessons for home work, we take from the class-room work most of its value; we deprive it of most of its interest, because the energy and the attention of the pupils have been expended and too often wasted at home.

A method that shall require and secure intense application of the mind during the class period under the direct supervision of the teacher is, from a psychological, pedagogical and educational standpoint, far preferable, and cannot fail to arouse interest and enthusiasm.

My third theory is, that the grammar should be taught from the language, and not the language from the grammar. I know of no language that is learned by first teaching the grammar. But it seems to me that we have attempted to teach Latin by using an excessive and unnecessary amount of grammar; to the pupil of High School age, who is naturally endowed with a certain amount of language sense, this grammar business is a bore, and unnecessarily so.

My fourth theory is, that there should be more of Latin teaching, and less of merely hearing recitations.

With these theories in mind I teach Latin as follows: In the first year the method is practically the same as that used in the Grades in teaching English. And why not? I am aware that at that question traditions, hobbies, customs, inflections, ablatives, genitives, subjunctives and innumerable rules of syntax present a perfect maze of difficulties. These, however, are mostly imaginary. To adopt this method and conform it to my theories necessitated a complete rearrangement of all former methods of procedure.

One of the first conclusions I arrived at was, that class-room interest could be intensified if what the pupil learned could be acquired in the class, and the class-room work was there always presented as fresh subject-matter. Then again, there was forced upon me by experience the idea, that no Latin Beginners' Book was exactly suited to my particular class. There is not a Latin teacher who finds the first year text-book every day satisfying the requirements of the class for that particular day. We are constantly supplementing the work from necessity and using the whole or part of what we find in the

just the thing needed for the development of our books merely because it is there, not because it is class.

When we supplement the Latin text-book we do it with a particular purpose—to develop strength where we have found weakness. The weakness of my class may not be the weakness of yours. The supplementary work needed for my class may not be suited to the needs of your class. Is it not a reasonable proposition that you can obtain better results by preparing your own lessons especially adapted to the requirements of your class than by using lessons prepared by another for general use?

The doing away with the text-book as such, is not, however, essential if the use of the text-book is properly safeguarded. Chief among the prohibitions in its use I would suggest this: never permit your class to have the book except in your presence, and then use it more as a supplementary reading-book than as a text-book.

The acquiring of a good working vocabulary is perhaps the first essential of this method. And, since it is so essential, the means used to acquire it become a very important matter for consideration. From the very beginning I teach vocabulary and new words from the black board by both oral and written drill. For the first two weeks I pronounce and have the class repeat all words in the vocabulary without reference to rules of pronunciation or accent. My present class has worked nine weeks and has had no rules for pronunciation or accent. In the meantime I have ceased to pronounce, except when absolutely necessary, and the class is pronouncing and accenting all new words quite accurately.

I place on the board usually not more than ten words for a lesson. I have the class identify without help the meaning of as many of these as possible. For example, *initium* will suggest 'initial', from which some one of the class will derive the correct meaning. *Ignis* will suggest 'ignite'; *accido* 'accident', etc. The words are then repeated, until quite familiar, both by the class as a whole and by the pupils individually—words and meanings being associated. After this drill, as a converse process, I often erase the words, give the meaning and call for the associated word.

In teaching this vocabulary save time and energy for yourself and pupils by not repeating words of the same root, or those whose form suggests their meaning. For example, why stop to teach in your vocabulary the meaning of *serva* if the verb *servat* has been taught? Why burden memory with such words as *gloria*, *provincia*, *splendida*? Let us leave something to the common sense of the pupil, something to his psychical memory, for then he becomes a growing pupil.

As a further means of fixing words I construct

on the board sentences containing them, using nouns and verbs in the different forms, and I have the class read these sentences at sight. It is then they actually feel knowledge enlarging and power increasing. I wish I had words to picture to you the intense interest clearly illuminating every face, the spontaneous enthusiasm, insuppressible, evidenced by word and motion. Could you see the class you would be convinced that even a Latin recitation could be a decidedly living thing.

From the beginning, the class should translate from English to Latin as well as from Latin to English using the words you have developed in the vocabulary. As soon as the acquired vocabulary will permit, let them have an easy reading book like *Gradatim*, *Fabulae Faciles*, or *Via Latina*. But let them have this book only in the class-room and have the reading absolutely at sight. The various inflections should be taught in precisely the same way as vocabulary, but no faster than you care to make use of them in reading sentences.

An additional means employed to develop ability to recognise words and forms instantly are the perception cards. Upon these cards are printed each day the words developed in the vocabulary the previous day. These cards are made from common tag stock cut about 4 x 11. When developing the forms of the different declensions or tenses, I print the endings in a different coloured ink than that used for the base of the word. If no printing press is connected with the school, simple stencil outfits for printing can be secured at a small cost.

At the beginning of every lesson the class should be drilled with the perception cards for a period of perhaps five minutes, never, however, beyond the point of sustained interest.

The drill consists in holding a card before the eyes of the class momentarily, requiring the class to give both the word and the meaning. The essential feature of this work is to have the exposure of the card so nearly instantaneous that the class will be able to *see* the word, but not have time to *reflect*. The purpose of such drill is to make the class so absolutely familiar with the words and forms presented that it will give the meaning without being conscious of the word itself. As a means of reviewing vocabulary this method is also excellent. I cannot speak too highly of the efficiency gained, by this elementary means, in use of vocabulary. The interest aroused and the enthusiasm manifested during this drill would at first somewhat jar the nervous system of the orthodox disciplinarian. But I assure such, that they would recover and be glad to suffer a second jar of the same kind.

During the vocabulary drill pupils are not in their seats a minute, but crowd around the teacher, each eager to be called upon for the meaning of the word. To many pupils the vocabulary is ordi-



narily the most dreaded part of the whole recitation, for it usually involves the struggle of visualizing the whole left hand page and from the list of from 12 to 20 words groping about for one. Our method must leave no time for groping. It is of the highest importance, in order to secure best results, or, indeed, to secure any good results, that this vocabulary drill should be rapid, snappy and full of life. With such a drill as I have indicated with both illustrative sentences and perception cards, a class early becomes possessed of a good working vocabulary and is capable of doing much reading.

From the first day we begin to read Latin and we read it every day. And all the Latin read is read absolutely at sight. Not a lesson is assigned for home study. All the work of every description is done in the class-room. There is no using of the lexicon or thumbing of vocabulary, for there is no need. Prepared work in Latin, whether in the first or in the fourth year, savors in the recitation room of a mere dress rehearsal and tends to lesson-hearing rather than lesson-teaching.

One of the great mistakes we make in Latin, it seems to me, is in taking too much time getting ready to read it. We use one year memorizing vocabulary and rules, and making applications of both in a few sentences prepared for us, getting ready to read Caesar. We teach how to read English by reading it; why not teach how to read Latin by reading it? For the sake of the pupil and the subject, and for the sake of our reputations as teachers, let us stop so much of this getting ready to read Latin and get to reading it. I make bold to say, that if you will do away with the methods of teaching Latin that require a Latin Grammar in one hand and a lexicon or vocabulary and notes in the other in order to prepare a page of Caesar or Cicero for a recitation, and begin in the first year, and continue through the fourth with absolutely nothing but sight reading, if you will do this, I say, the records of pupils as they come to graduation or come to college will be a great improvement over present records.

Just a word about syntax in First Year Latin. I will start with the sweeping statement that the less syntax you give as such the better. The best way to give what is necessary is through Latin Composition when given absolutely as *sight work* under the direct supervision of the teacher.

That we waste much time and misdirected energy over this matter of syntax in First Year Latin, I am thoroughly convinced. Very little is necessary for satisfactory and intelligent reading. I know this statement will be seriously questioned, but I repeat it; comparatively little syntax is needed for intelligent reading of Latin.

If the work be confined to the school-room, and made all sight work, reading of Latin will become as

natural a thing, as it is for children of the lower Grammar grades to read English. The syntax will take care of itself in the first year and in the second too, if allowed to take care of itself. What syntax we teach should be taught from the language, and not the language from the syntax. I mean just this: place the language before the class graded according to its efficiency and let the class read. When a translation is met that absolutely requires explanation of some grammatical principle for its proper interpretation, that is just the time for the teacher to teach that principle with emphasis. But why take so much valuable time having a class learn from the Grammar or Beginners' Book about ablatives of means, manner, quality, specification, etc., and subjective genitives, objective genitives, predicate genitives, optative subjunctives, volitive subjunctives, and subjunctives of characteristic and all these other specific constructions? why waste time doing this, I say, if the class can translate correctly and understandingly, without knowing these details? And it can, and will.

One of the pleasing things to me in working out this method has been to observe the naturalness with which my class sensed the meaning of sentence after sentence containing grammatical constructions they knew nothing about.

In fact it was the surprising readiness with which they did this, that suggested to me not to teach syntax until after specific cases had been met in translation, and then usually not until after they have been met more than once; and more than all, not to worry about it in any way, unless, as I have said, I find it necessary for intelligent interpretation of meaning.

Again and again I have put on the board with different classes sentences involving indirect discourse before having mentioned such a thing to them. They were not aware that the accusative case could be used otherwise than as an object; yet they have translated the sentences correctly without a suggestion from me. I well remember the first sentence I ever used (since employing this method) involving the subjunctive: *Persuadet reginae, ut eorum terras teneat, et eas cum suis sociis compleat.*

The words *ut* and *eorum* they never had used before and I was obliged to tell them their meaning. Subjunctive mode we had not even considered, and yet this sentence was translated in one division correctly by the first pupil who tried it, in another division by the second who attempted it. Both pupils even translated *ut teneat* by 'to hold', notwithstanding the fact that I had but a moment before told them that *ut* meant 'that'. Here also *teneat* and *compleat* were noted by the class as something new. Since then I have found that various kinds of subjunctives can be and will be translated readily when first met.

Such cases are multiplied again and again in the

daily translations and repeatedly I am astonished at the accuracy of translations involving unknown syntax.

So, I say, let us not waste valuable time the first year teaching syntax with the idea that we are getting *ready* to read. It is not necessary. My first year class reads, beside the innumerable illustrative sentences, Gradatim, Viri Romae, and about forty chapters of Caesar Book I. At the end of the first year they are reading Caesar at the rate of a page a day, all of it absolutely at sight in class. No homework whatever is assigned. Throughout the year the class is interested, enthusiastic and spontaneous. The recitation period is one of intense application of the mind, and I believe the method is teaching Latin, not hearing recitations in Latin.

In the second year we continue reading with no special work in syntax. The advance work is all sight work; the review I require to be read out of class in preparation for a good smooth translation in class. I have had three classes read in second year the equivalent of four books of Caesar and five orations of Cicero. In the third year my only variation from the reading is to give one period a week to systematic study of syntax; and I am now seriously considering delaying this work to the fourth year. In three years my class has read all the Latin, and more, that the colleges require read in four years. My fourth-year class is now reading Tacitus, from 60 to 86 lines a day, and all at sight. They will read Livy and probably dramatize Terence's Phormio.

Since adopting this plan of teaching Latin, three years ago, I have experienced only pleasant hours in the recitation periods that pass only too quickly, and I feel certain that my pupils really enjoy the Latin.

I also feel, what I am sure you would admit were you to visit the classes, that I have succeeded in vitalizing Latin.

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### CORRESPONDENCE

I remember that in the editions of Catullus doubt has been cast on the possibility of the poet's bringing his sloop, *Phaselus ille*, up the Mincio into the waters of Garda, the Roman Benacus, on the ground that the stream, flowing out of Garda, is too small and shallow to permit a boat's passage. Some editors believe that Catullus had a small model of the real vessel constructed as a memorial of his long voyage. <See e.g. Professor Merrill's notes>.

In crossing recently from Verona to Desenzano I took special pains to notice the size and flow of water of the Mincio just below Sirmione. It struck me at the time that the stream was quite capable of floating a small pinnace, yet one not too small to

have made a successful cruise from the Black Sea, and that impression is confirmed by a passage which I have just found in Williams's *Plain Towns of Italy*, 431 (the Italics in the quotation are mine): "The Mincio flows directly southward, *wide* and *deep*, past Vallegio and Mantua to the Po, and has always been of much strategic importance". At Mantua, also, the Mincio broadens out into the three large lakes which surround the town. I believe the little boat really floated in the blue waters of Garda, although it would be vain to look beneath for its sunken remains, as one peers after the lost galleys of Caligula in the Lago di Nemi. I may add that these sunken galleys or barges are entirely invisible to one riding in a boat above them.

To return, before I close, to my mention of Verona, classical students generally may not be aware, as I certainly was not, that wonderfully preserved Roman mosaic pavement is to be seen beneath the large flag-stones of the cloisters behind the Duomo. These mosaics have been recently uncovered in places and are in a beautiful state of preservation, clear and bright, as if laid but yesterday. They are worthy of inspection.

RUDELSTADT, GERMANY.

S. A. HURLBUT.

### TO A LADY

The adorning thee with so much art  
Is but a barbarous skill:  
'Tis but the poisoning of the dart,  
Too apt before to kill.

ANON.

Barbara, te decoras? Sic tingis felle sagittam.  
Verum ictus nimium letifer ante fuit.

UNIVERSITY OF CALIFORNIA. LEON J. RICHARDSON.

### REVIEW

A History of the Ancient World. By George Willis Botsford. New York: The Macmillan Co. (1911). Pp. xviii + 588.

To do justice to a book as comprehensive, as encyclopedic, and as painstaking as this last work of Professor Botsford is quite difficult. A mere registration of the book's merits would take more time and space than we have available. The pedagogical or educational side of the book would alone demand especial treatment. Professor Botsford has made a manual which in practice must be a guide to very many teachers themselves, and not merely a storehouse and orderly chronicle for pupils.

With us in America the time is probably still far away when each teacher of ancient history is also a classical scholar, competent to use, at least for his own current equipment, a book like Peter's *Zeitafeln zur Griechischen und Römischen Geschichte*, where under the Chronological Skeleton there is

given a rich mass of extracts from Herodotus, Thucydides, Xenophon, Plutarch, Arrian, Curtius, Dionysius, Livy, Polybius, Dio Cassius, Appian, Tacitus, Suetonius, the *Historiae Augustae*, so that the instructor could in a way deliver his material at first hand. Such a book, however, I still hope to see made in America.

But to return: Professor Botsford is a classicist. His qualifications for the composition of this book are largely bound up with that. How any one would undertake to write such a book with a different equipment, I for my part cannot see. But manuals *are* made in America and, goodness knows, sold to students of classes and teachers, manuals whose foundations are translations or other modern books. For this I am sorry and also ashamed. For the ultimate and the fundamental qualification of one who is no mere manual-compiler, but aspires to the severe dignity of an historian is the power, training and eager desire to determine for himself what really happened, and what is the exact meaning of the text of the available sources: a point where pictures and rhetoric and the compilation of academically sounding paragraphs vanish into thin air. Here Professor Botsford stands on *terra firma*. But since his *Roman Assemblies* (the most elaborate monograph in ancient history so far done in America) appeared, no pleading on this point is necessary.

As to the precise sphere or precinct, I differ slightly from the author: I would stop with Theodosius. At most, I would carry the subject to Justinian. There is in the mighty work of Justinian's codification of Roman law and in the ambitious effort to recover the Old Empire an almost dramatic point of termination. Better, I think, to let the agony of dissolution of the empire, with the coincident establishment of the Germanic tribes as great and enduring states, whether ultimately Romanized or not—better to let all this go over as the beginning of the *Media Aetas*.

Professor Botsford's book may be considered as compounded of three parts: Egypt and Western Asia, pages 1-58 (about 10 per cent); The Greek World to Alexander's Empire, 59-310 (45 per cent); Rome, 311-560 (44 per cent). In this economy of plan and treatment it is quite obvious that the purely political story of the Greek states would never have claimed or have been worthy of so heavy a portion of the whole, had not Greek literature, art and thought also been brought in. The futility of most of the political history of the Greek communities and their impotence of national organization sink so deeply into the settled convictions of the reviewer at least that he doubts whether there is not a certain waste in some of the detail dealing with the constitutional history of the Attic *demos*, to much of whose record oblivion were a

deserved fate, were it not that in that community there was also a curious *matrix* for many notabilities in the intellectual history of Europe.

A large part of the author's specific merit in this particular book lies in what we may call the economy of exclusion and inclusion, the light and shade, the emphasis of outline, the grouping of figures and material. Likewise the maturity of judgment and many points of felicitous disposing of the larger aspects of the subject are often noticeable, a feature of the book the more welcome because a mere beginner needs such larger and leading ideas so as not to be swamped by the teeming mass of names and figures whose appearance is almost too brief to form a deeper relief in so vast a frieze. A wealth of archaeological material is imbedded in the book. In the interpretation of the data of the so-called *religions* of the ancient communities I often cannot follow the author. Verrius Flaccus, Servius, and Pausanias have had a sobering effect upon my vision and judgment. To these Cornutus may be added. Those 'religions' are mainly institutional and political, not spiritual in their essence.

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#### THE LOEB CLASSICAL LIBRARY<sup>1</sup>

The rumor of a great library of the classics, to be published by the munificence of Mr. James Loeb, has now been authoritatively confirmed. The editors are Mr. T. E. Page of Charterhouse and Dr. W. H. D. Rouse, headmaster of the Perse Grammar School, Cambridge, Eng., with whom is associated an advisory board composed of eminent American and European scholars. The following statement from a printed circular gives the main features of the plan:

Mr. Heinemann and the Macmillan Company, New York, have pleasure in announcing the publication of a new series of Greek and Latin texts, with English translations upon the opposite page. Each volume will have a brief biographical and bibliographical preface and an index. The volumes will be issued at intervals—twenty in the first year—and will range from the time of Homer to the fall of Constantinople.

This we do not hesitate to pronounce a publication of magnificent promise for the higher things of the mind. Mr. Loeb will have raised to his name a monument more memorable than any pile of stone. The very importance of the project leads us to scan it narrowly.

Now, for use in the classroom such editions may not be of much service; the authors studied there are already printed in abundance and with every sort of editorial help. Nor is it clear that these

<sup>1</sup> From *The Nation* of November 9, 1911. In connection with it one should read carefully Mr. Loeb's admirable remarks in *Latin and Greek in American Education*, pages 211-217. Mr. Loeb, it may be noted, was formerly of Kuhn, Loeb and Co., New York. C. K.



books will appeal to a wide circle of readers who have no knowledge of the languages. For such readers the Greek or Latin text on alternate pages will simply be a bother, and most if not all of the authors they will care to look at are already available in translations. There remains a third class of readers—a dwindling class, it may be, and for that very reason to be tenderly considered. We mean those who, without being scholars, take some memory of the Classics with them into the world and still at moments turn to a page of Horace or Cicero, and who would travel further in those realms of gold but for the difficulties of the way. They know that a translation can never give an equivalent joy for the original—can, for instance, any most cunning paraphrase carry the bitter and sweet savor of words so simple as these:

*Iam nec spes animi credula mutui?*

But a translation on the opposite page will serve them for dictionary and grammar and tide them over dry and hard places. They need also brief and decisive notes. These ought to give the kind of simple information, biographical and other, for which the schoolboy is properly sent to books of reference. And they ought, imperatively, to be at the bottom of the page and not relegated to an appendix.

To strengthen and multiply such readers as these will in the end best promote the plan of Mr. Loeb's library "to revive interest in classical literature in an age when the humanities are being neglected more perhaps than at any time since the Middle Ages, and when men's minds are turning more than ever before to the practical and the material." Long ago Philip Freneau in one of his satires vowed

That Latin and Hebrew, Chaldaic and Greek,  
To the shades of oblivion must certainly sneak:  
Too much of our time is employed on such trash  
When we ought to be taught to accumulate cash.

We have been well taught in that lesson. It is said that the Classics are a lost cause, that Greek is dead and Latin is dying. But they are not dead and will not die.

Attention may be asked to an aspect of the Classics which is too often overlooked. They may rouse us from the baser forms of materialism and teach us, as Marcus Aurelius says, to look on beauty with a chaste eye; but they are needed also to protect us against the very excess of our own virtues, and in this office no modern literature can help us in anything like the same way. They may open our minds to the difference between humanism and humanitarianism, between perception of the values of life in themselves and active sympathy for those who have missed these values.<sup>1</sup> Without the former our sympathies are, after all, but treading in a blind

circle, helping others to help others to we know not just what. And it is well to remember sometimes that the individual soul has its own claims. How much better shall we be if the nations are all at peace with one another, but there is no peace in our own hearts? How much happier shall we be if we settle all the grave questions of labor and capital, but ourselves lose the gracious art of living? There is a distinct danger in the harsh division within society, sometimes within the individual man, between a grasping materialism and a loose sympathy. And just because the classics are strong in humanism and relatively weak in humanitarianism they may bring us to a better balance and a surer purpose. We need the principle of sympathy, but we need also to learn once more the values of life and to be saved from unconscious hypocrisies. There lies before us a little volume, printed at the Elm Tree Press, in which Mr. Charles Loomis Dana and Mr. John Cotton Dana present *The Letters of Horace to modern readers*. The book is designed for the "gentleman" reader who knows even less Latin than Shakespeare knew, and by its form and spirit well fulfils its end. Turning the pages we have been stopped by this neat translation of the famous epistle to Horace's brother-poet:

Tibullus, fair-minded critic of my Satires that you are, tell me what you are doing now at your country seat near Pedum? Are you writing things which will surpass the small works of Cassius? Or sauntering quietly among your peaceful groves, intent on whatever pleases a wise and upright man? You were never one who lacked a soul. The gods have given you beauty, wealth, and the skill to enjoy it. What more could a kind nurse ask for her dear child than that he have wisdom; that he be able to speak what he feels; that a good name and good health be his, together with a good table and no lack of money?

Amid hopes and cares, amid fears and keen regrets, think that each new day which dawns will be your last; then the hour for which we do not hope will come as a glad surprise.

The letter finds its complement in the close of another in which Horace gives his own creed:

*Sed satis est orare Iovem quae donat et aufert;  
Det vitam, det opes: aequum mi animum ipse  
parabo.*

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Our readers will be interested to learn that the well known house of Teubner Brothers (Leipzig) will publish soon a German version of Professor Sihler's book, *Annals of Caesar*. (See *THE CLASSICAL WEEKLY* 4:143).

<sup>1</sup> On this point see the excellent discussion in Professor Irving Babbitt's *Literature and the American College*, 1:31 (compare *THE CLASSICAL WEEKLY* 5:73). C. K.

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